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D R E A M S .

Who dream.— Who have given attention to them.— What has been thought of them.— What we may learn by them.

THERE are comparatively few persons who do not occasionally awaken from sleep with mental impressions, or recollections of sights, sounds, words, thoughts, or experiences which were impressed upon their minds during their said sleep. Such sights, sounds, words, thoughts, or experiences, are called Dreams. Men dream, women and children dream; even very young infants exhibit evidence of dreaming by the dimpling smiles upon their cheeks while sleeping; and at other times the evidence is equally convincing when they awaken in great fright.

Dogs yelp and move their limbs while sleeping, thus giving evidence that they are dreaming.

In accordance with the foregoing observations we must conclude that dreaming is connected with a general law of mind common to the human race, and extending to many of the lower species of animals.

Dreams, like the light of instinct, are the links which connect the material with the spiritual world.

Dreams have attracted much attention amongst mankind through all the ages, but much more in ancient than in modern times. During all the ancient ages all classes of people believed that dreams were prophetic; and of the nations of people who so believed we may name the Egyptians, Chaldeans, Assyrians, Babylonians, Israelites, Jews, Romans, and others. And although it is receiving less attention at the present day among

some nations, yet we learn that Parsees, Mussulmen, and large numbers of individuals interspersed through all the nations of the earth (probably a majority of all the living) now entertain a belief in the prophetic nature of dreams. And most assuredly a matter so simple as the observance of the fulfillment of dreams could not have maintained its claim to prophetic truthfulness through all those ages, and until to-day, without a substantial basis of truth to sustain it.

The great mass of persons who claim dreams to be prophetic probably have no well-defined opinion in regard to their inspiring cause; but among authors and writers who have formed and expressed an opinion, we observe a wide diversity, as may be noticed by the following:

Lactantius, Josephus, Bishop Cowper, Dr. Fred. Hoffman, and others, believed dreams to be prophetic and God-inspired.

Jews, and such Christians as Cyprian (or Cyprianus), Augustine, St. Bernard, Peter Martyr, Martin Luther, John Calvin, and a host of others, believed dreams to be prophetic, and both God-inspired and devil-inspired; and most inconsistently claimed the God-inspired ones to be limited to the age of biblical writers.

Bishop Bull, Bishop Ken, and others, believed dreams to be prophetic, and inspired by guardian angels.

Greeks, Romans, and the ancients generally, believed dreams to be inspired by both good and evil demons, and they were often governed in their conduct by them. Distinguished historical character who held to these opinions are too numerous to mention.

Tertullian and others believed dreams to be prophetic, and inspired by God, devil, and exaltation of the human mind.

Philo Judeus and others believed dreams to be prophetic, and God-inspired and self-inspired (ignoring the devil).

Professor Joseph Haven believed dreams to be prophetic, and sometimes supernaturally inspired, but not necessarily so; but that the impressions of matters and things future may belong to some law governing the brain and nervous system. Others express substantially the same idea, by claiming a certain state of exaltation of the mind, in which it manifests powers superior to those known in its ordinary state, and that it is then enabled to see something of the future. The same opinion was also substantially held by Xenophon, Richard Baxter, Bishop Butler, Bishop

Newton, Rev. Thomas Broughton, John Newton, Sir Thomas Browne, Leonard Euler, Dr. Priestley, and others.

Richard Baxter never awoke but from a dream. He believed the soul was ever active, but that a remembrance of its action was not always carried into the waking state. Dr. Watts entertaided a similar belief.

Poseidonius, the stoic, believed that the mind, from its likeness to the Deity, looked into futurity while the body reposed in sleep. He also believed the mind to be affected by countless immortal spirits which abound in the air, and which are stamped with certain signs of truth; and also that the gods themselves commune with mortals.

Strabo supposed the human understanding to be more sensitive in dreams than at other times.

Cyrus, the elder, claimed that sleep resembled death: that the soul could foresee and foreknow whilst the body slept.

Plutarch, Galen, Hippocrates, Dion, Cassius, Josephus, and others, attached much importance to dreams, and were guided by them in their conduct.

Aristotle believed that dreams might be supernaturally commissioned. He also believed that the mind possessed superior powers during sleep.

Plato believed dreams to be emanations of the Divinity.

Chaucer believed dreams to be divinely inspired.

Catherine de Medicis and her daughter received revelations through dreams.

Many artists, mathematicians, and others, have performed their greatest intellectual feats during sleep.

Those who deny the prophetic claim for dreams, have also theories for their inspiring cause, such as a gorged stomach, uncomfortable position, suffering from heat or cold while asleep, or from the action of the mind while uncontrolled by the will, and various others, the most plausible of which is, the action of a part of a plurality of faculties of which the mind is supposed to be composed, while the other part is at rest. This is the position taken by Gall, Spurzheim, Fowler, and other phrenologists, and also by Thomas Paine; Paine, however, classified the faculties in a manner quite different from that of the other distinguished authors named.

True, the names of many distinguished scientists might be quoted in opposition to the prophetic claim for dreams, yet we believe their opinions are founded in a materialistic prejudice—they lending the well-earned fame which they have acquired in other fields of study to bolster up a position upon a subject to which they themselves admit they have never given attention. But the test of the quality of a pudding is in the eating; so the test of theories is in their application to the phenomenal manifestations relating to the subject under consideration.

Theories propounded for the solution of the phenomena of dreams, as well as for all other subjects, should be tested by one rule, which is infallible in cases in which the phenomena occur very frequently, and in various forms, as is the case with dreaming; and that rule requires harmony and consistency between the theory and the manifested facts;—not of a part of the facts, but of every one of them. One well-authenticated fact is sufficient to overthrow all the theories which cannot be reconciled to it. But we have in this case, not merely the one fact in support of the prophetic claim for dreams, and against its opposing theories, but we have them by thousands, and of daily occurrence throughout the world at the present day, and narratives of similar ones incidentally interspersed through the history of forty centuries. This evidence appears in the form of well-authenticated prophetic dreams; and none of the materialistic theories referred to can be reconciled to one fact of that kind.

Society and the courts of justice recognize certain rules in regard to the weight of evidence in matters concerning which all have not equal abilities for acquiring knowledge, or facilities for observing the facts connected therewith. The preference in such cases is wisely given to individuals styled “experts,” and in phenomenal matters of rare occurrence the preference is given to those of mature judgment and long experience. But such is the prejudice of many people of the present age that this rule of evidence is being continually reversed on certain subjects. Even the human senses, on these subjects, are declared to be unreliable while reliable on all others. If the senses are not reliable we had better cease to investigate any subject; we have no basis to build upon. We might as well attempt to build a material structure in the midst of space. Furthermore, age and experi-

Dreams.

ence, which have entitled their possessor to superior judgment and preference in weight of evidence, are now sneered at by persons younger in years, and consequently of more limited experience and observation. Subjects which have maintained their hold upon the human mind during thousands of years, and have attracted the attention of many of the wisest in all ages, and of kings and emperors who were competent to administer the affairs of great nations and vast empires, are now denounced as foolish and silly superstitions by individuals whose mental capacity is scarcely sufficient to enable them to provide themselves with the necessities of life in a plentiful country. Truly, we have fallen upon times of strange inconsistencies. It is best that we should stop and have a new calculation made as to the locality of our mental structure.

We find it to be the boast of nearly all writers and speakers against the prophetic nature of any and all dreams, that they have given little or no attention to the subject; they have deemed it unworthy of attention; while, generally, those who entertain the opposite opinion have investigated it through years of patient labor. This should be a sufficient answer to those who are disposed to sneeringly denounce the subject off hand.

In addition to the materialistic tendency of our age and the pseudo-scientific assumptions of non-observing writers, there has long existed a class of crafty men who have usurped control of the subject of religion and all matters relating to it. Consequently revelations, whether by dreams or otherwise, have been suppressed, together with all manifestations of spiritual power, except such as came through the regular channels of the clergy or priesthood, and contributed to the strength and support of the same. And at the present day, all revelations, whether by dreams or otherwise, are being ground between the upper and nether millstones of orthodoxy and materialism, until the mass of mankind have long since ceased to publicly state their real convictions—convictions which their personal experiences have forced upon them. They publicly acquiesce in the popular ridicule and sneer of those who, for various reasons, control public sentiment upon this subject.

But yet a large proportion of the people, when privately questioned upon this subject, relate most remarkable experiences

Dream Investigator and Oneirocritica.

which have occurred to themselves or to their most intimate friends, thus furnishing the most positive evidence of the truth of revelation through dreams.

Dreams furnish us with our best evidence of intelligence, independent of the brain, and consequently of the possibility and probability of the survival of our mental or spiritual individuality after the death of the body. Dreams evidently belong to the border land which joins the material to the spiritual world. They, therefore, afford a vast field for metaphysical investigation, connected as they evidently are with the sentiments of religion and the whole range of mental and spiritual philosophy.

Then who are they who so flippantly dispose of this most momentous subject? One class of them consists of Jews and Christians who inconsistently teach, that ancient dreams and visions possessed a prophetic truthfulness, but that none of modern times do. Another class consists of thoughtless persons, whose only desire is to drift on the tide of popularity. And still there is another class, which consists of a few psuedo-scientists, who, without investigation, publish conflicting theories in regard to the producing cause of dreams—the chief one being the gorged stomach theory. But their theories are all based on a soulless, materialistic belief, and have reference only to a certain class of mental irregularities, which no one should deny as being the result of a deranged state of the physical system. A careful observer, however, would never confound such mental irregularities with the class of dreams which are prophetic.

ADDRESS TO A JUG OF RUM.

Here, only by a cork controlled
And slender walls of earthen mould,
In all the pomp of death, repose
The seeds of many a bloody nose;
The stammering tongue, the horrid oath;
The first for fighting nothing loth;
The passions which no word can tame,
That burst like sulphur into flame;
The nose carbuncled, glowing red;
The broken eye, the broken head;
The tree that bears the deadly fruit
Of murder, maiming, and dispute;
Assault that innocence assails;
The images of gloomy jails;
The giddy thoughts on mischief bent;
The midnight hours in riot spent;
All these within this jug appear,
And Jack, the hangman, in the rear.

DREAMING.

When slumber seals our weary eyes,
The busy fancy wakeful keeps;
The scenes which then before us rise
Proves something in us never sleeps.

As in another world we seem,
A new creation of our own;
All appears real, though a dream,
And all familiar[“] though unknown.

Sometimes the mind beholds again
The past day's business in review;
Resumes the pleasure or the pain,
And sometimes all we meet is new.

What schemes we form! what pains we take!
We fight, we run, we fly, we fall;
But all is ended when we wake,
We scarcely then a trace recall.

But though our dreams are often wild,
Like clouds before the drifting storm;
Yet some important may be styled,
Sent to admonish or inform.

What mighty agents have access,
What friends from heaven, or foes from hell,
Our minds to comfort or distress,
When we are sleeping, who can tell?

One thing at least, and 't is enough,
We learn from this surprising fact:
Our dreams afford sufficient proof,
The soul without the flesh can act.

This life, which mortals so esteem,
That many choose it for their all,
They will confess 't was but a dream,
When wakened by death's awful call.

—*Olney Hymns.*

INCONSISTENT OPINIONS, DREAM EXPERIENCES AND INTERPRETATIONS.

THE frequent dream experiences of nearly all persons, and the widespread conviction of prophetic truth in a certain class of them, have suggested the desirability of an organ through which the many who feel an interest in the subject may have an opportunity to compare notes, with a view to more fully develop the merits of the subject and its philosophy. We have, therefore, determined to issue a publication under the foregoing title.

The dream literature of the world, at the present day, fails to give any valuable instruction in regard to the symbolic language, by the use of which we believe dreams are to be properly interpreted. We have no doubt that some ancient works, such as that of Artemidorus, would prove to be valuable. Thus far, however, they have been beyond our reach. Therefore these pages will be mostly original, the definitions given here having been mostly evolved from the limited observations of the editor, and those coming casually to his notice. We do not therefore claim them to be perfect.

We do not propose to advocate supernaturalism, but to claim the enlargement of the heretofore supposed bounds of nature, so as to include every phenomena, ordinary or extraordinary. We perceive that this is an age of critical investigation; an age in which mankind require palpable proof for the basis of their opinions. Religion, therefore, is in danger of being banished from the world as an unfounded superstition, unless the phenomenal manifestations of the mind shall be formulated, and mental philosophy so far developed, that we may demonstrate intelligence as existing independent of brain matter, and that consequently the continuation of life after the death of the body is possible. Not, "If a man die shall he live again," but does mankind continue to live after the death of the body? In order to accomplish this object we must explore the boundary where the material and spiritual worlds are supposed to approach each other (if there is a spiritual world).

In the manifestations of intelligence in some forms of disease, trance, apparent death, instinct, and dreaming, we will find

the rugged boundaries of the two worlds overlapping each other, and occasional evidence of the spiritual world visible to our material eyes, and perceptible to our material senses. Natural sleep and dreaming, on account of their frequency, are the most prolific source of evidence concerning the spiritual world and life and intelligence, independent of the material organs.

Our personal experience has, perhaps, not been unlike that of many others; probably, however, our peculiar cranial developments have impelled us to give unusual attention to the subject. It was after a long experience in observing our dreams, and comparing them with subsequent events, that we discovered evidence of a symbolic foreshadowing of those events; and it was while testing the truth of such observations, and comparing those symbols with the dream narratives of other persons, both ancient and modern, as found incidentally interspersed through the literature of the world, that we discovered evidence of a symbolic language. This language, as far as our facilities for investigation have extended, appears to be common to the dreams and visions of mankind throughout the ages. We arrived at this conclusion more than thirty years ago, and all later investigations have but strengthened us in it.

In the year 1877 we applied our discoveries in this language to the dreams and visions of Nebuchadnezzar, Daniel, and St. John, as found in Scripture, and we published the result in a book entitled "The Interpretator and Translator, &c." We claim that that book, in connection with the world's history, presents a complete demonstration of the truth of Revelation, and of the several biblical dreams and visions therein described.

Dream interpretation appears incidentally through the oldest history of our race. We have illustrations of it extending through all the ages of biblical writers. We may also trace it in the history of the Assyrians, Chaldeans, Medes, Persians, Greeks and Romans, down to the Dark Ages. In fact, the practice of dream interpretation has maintained its standing, at least, in all the historic ages, because dreams have been received during all that time, and because the common sense of man enabled him to perceive the evidence of their truth by only a casual observation, and by that means excited his curiosity to learn more of it.

Among the most distinguished interpreters of which history

informs us, we may name Joseph, of Egypt; Daniel, of the Hebrew captives in Babylon; Achmet, author of *Oneirocritica*; Astrampsychus, author of *Oneirocriticon*; Artemidorus, author of another *Oneirocritica*. Among the works here named or unnamed, that of Artemidorus appears to have gained the greatest celebrity. He flourished in the second century of our era, and established a system of correspondence to collect facts relating to the subject. He wrote the result of his investigations and conclusions in a work of five volumes. It has been translated into several languages; but the age in which he wrote, and for many centuries later, the masses were unlearned, the printing press unknown, and consequently his work could not be fully appreciated.

In modern times the disposition and power of the church has been such as to silence, by persecution and disapproval, all matters relating to spiritual phenomena which did not come through the regular channels of the priesthood, and contribute to the support of the same. But the condition of things at the present time is more propitious. We have the printing press, a reading public, and an age of toleration. We have also the same personal experiences as formerly. Therefore let us hope to overcome the prejudice of the age and develop the true merits of the subject.

We have no doubt there are valuable facts concealed in the mysteries of dreams, which have, in rare cases, been practically and advantageously applied to the common affairs of life, and which may be infinitely more advantageously applied after the subject shall have been more methodically treated. We have no doubt of the possibility of a science of oneirocriticism which could be made practically useful in the events of life, by means of which mankind might avoid accidents and disastrous enterprises, or provide against unavoidable calamities, as Pharoah, King of Egypt, did, when he saved his people from utter destruction from famine by the foreknowledge obtained through his dreams.

We confidently believe that we have succeeded in correctly defining a portion of the symbolic dream language, and in each number of our magazine we shall publish a portion of these definitions, together with narratives of dream experiences, and point

out the application of those definitions to those dream experiences. We hope thereby to show the practical application of those definitions and present foreknowledge reduced to a demonstrable science.

DREAMS CLASSIFIED.

Dreams should be divided into three classes, viz: First, Those consisting of the action of the mind, as manifested through a deranged material apparatus called the brain. Such derangement occurs frequently either while the person is awake or asleep, and from various causes, such as fever, indigestion, the excessive use of intoxicating drink, and various other causes. When the patient is thus afflicted only during sleep it is called dreaming; but when awake, *insanity*. All materialistic writers base their explanation of the cause of dreams solely upon the causes of these mental irregularities, while they ignore the other more important classes.

Class second consists of literal, prophetic dreams. Sights, sounds, scenes and events are literally foreshadowed to the mind as they are destined to occur in the future. Those of this class are of the most infrequent occurrence, yet often enough that few persons have not either experienced them or heard narratives of cases amongst their most intimate friends. Those of the second class require no special explanation. The revelations are given in a manner or language readily understood by all who experience or hear of them. Yet we should not overlook the important evidence of superhuman intelligence manifested in them. Whether that superhuman intelligence is a manifestation of the powers of our own souls when freed from the action of the brain, in a profound sleep, or as in death, or whether that superhuman intelligence is inspired by God, devil, demon, or an individual who has already been liberated from the flesh, and become an inhabitant of the spiritual world, is a very proper question for consideration. In any case, it furnishes proof of intelligence superior to that which is manifested through the normal functions of the brain, and consequently demonstrates the fact of a spiritual life.

Class third consists of symbolic prophetic dreams. They are of frequent occurrence to all classes of people, and are therefore the most important. Nearly all the dreams found recorded in the Jewish and Christian Scriptures are of this character. This is chiefly the class which has attracted the attention of the world at all times; those dreams which have baffled the understanding of the world, and to which our pages will be chiefly devoted.

RULES OF INTERPRETATION.

1st. All persons susceptible to dream influences (or a remembrance of them), have a foreshadowing of all accidents, unusual occurrences, the advent of new ideas, principles, etc., which they may feel an interest in, or to which their attention may be attracted.

2nd. Prophetic dreams may be distinguished from those which are caused by some irregularity of the physical system, generally by being received while the system is in a good state of health, by a sudden awakening at the termination of the dream, by vivid mental impressions, whether the dream be remembered or not.

3rd. In prophetic dreams generally, organized human power such as governments, churches, societies, also ideas, principles, traits of character, diseases, periods of time, systems of things, etc., assume the material forms of man, beast, bird, or any other object known to, or which can be conceived by the imagination. This constitutes the language of dreams.

4th. Agreeable impressions immediately after awakening from a dream (whether the dream be remembered or not), signify a good dream, foreshadowing that which is good; but to awaken in grief or tears, or in great fright, or with ill feeling or impressions, signifies impending evil in the subject of the dream. This fact will often afford a clue to the true interpretation of the dream.

5th. The subject of dream revelations is generally on a plane with the daily thoughts of the dreamer. If his mind be engrossed with the simple matters of every-day life, his revela-

tions will probably run in that channel. If he rises in contemplation to the future of governments, churches, and comprehensive ideas, principles, etc., his dreams will foreshadow the future of those things.

We may readily perceive the truth of the foregoing rule by contrasting the dreams of Joseph in Egypt, of Pharaoh's butler and baker, with those of Daniel, Nebuchadnezzar, and St. John.

6th. The most familiar ideas and material objects, either animate or inanimate, are symbolically presented in dreams to represent that which is intended to be revealed. This fact has given rise to the erroneous idea that dreams are only the incoherent repetitions of the thoughts of the preceding day.

7th. Each dream is limited to one subject. That subject may embrace a chain of events, including a forecast of the whole history of one's life, or the entire chain of events which may be connected with any given dream. Or it may present a comprehensive view of a government, or of all governments, or of all organized forms of religion, or even the whole history of our race. But the idea which we wish to convey in regard to the limit of a dream to one subject, is, that government, religion, business, accidents, domestic matters, etc., will each constitute a separate dream, except cases in which the events are inseparably connected. This fact will be apparent in all biblical dreams, when they are correctly interpreted, and may also be readily perceived in our usual dreams.

A LIFE SAVED BY A REVELATION, OR WAS IT BY SUPERSTITION? A MOTHER'S TERRIBLE BEREAVEMENT FORESHADOWED.

Many learned men of the present day deny all foreknowledge, except inferences from known causes or conditions. We often find them exercising as much credulity in their overstrained claim of coincidences as the opposite class do in believing too much. And in our efforts to convince that class of persons of the truth of dream revelations, we may gain a point by proving any revelation possible.

In Dio Lewis' Monthly, Vol. 1, p. 339, he relates an experi-

ence happening more than forty years ago, in a trip to the Western States from Central New York. Under the head of "A Strange Mystery," he gives the following:

"I wish to turn aside, just here, to relate one of the strangest incidents which has come under my observation. It is no part of my story of travel, but I cannot doubt but that it will puzzle and interest you, as it has puzzled and deeply interested me. While I have never been able to believe in modern spiritualism, the incident I am about to relate led me to believe (and since then this belief has been greatly strengthened), that there are certain invisible forces at work among us, which have not been generally recognized; that these forces, or this force, passes through space as freely as the command to move passes from the brain to the muscles of the arm.

"While we were in Cleveland waiting for the steamer to put off and take on freight, we became acquainted with a Dr. Alexander Burritt, who was waiting to embark on our steamer for some point up the lake. This gentleman afterwards became professor in a medical college in Cleveland, and when I was practicing my profession in Buffalo, some years later, he came down from Cleveland to pay me a visit. His visit being ended, he bade me 'good-by' at about 7 o'clock in the evening. The steamer on which he was to sail to Cleveland was the 'G. P. Griffith.' The hour of her departure was 8 o'clock, or on the arrival of the train from the east. About 9 o'clock, Prof. Burritt came back into my office, and after listening to my ejaculations, said :

A CURIOUS TELEGRAM.

"I received, after I got on the steamer and into my state-room, a telegram from a friend in Cleveland, to the effect that the steamer would be lost to-night, with all on board."

"Of course I was greatly puzzled, and rather disposed to treat his statement as a joke. But I soon saw that my intelligent and very sober-minded friend was in a very serious mood. I said :

"Prof. Burritt, I am astonished. Assuming that you are sane, you could not be more mysterious. Pray explain yourself.

A STRANGE STORY.

"He then made the following remarkable statement: 'In Cleveland I have a lady patient who is extremely nervous and neuralgic. I discovered by accident that putting my hands upon her head relieved her neuralgia, which was often so severe as nearly to distract her. A still more wonderful discovery was made, viz: That she can communicate the fact of her suffering to me through a distance of miles, and that I can relieve her without a visit in person. It seems to me that I project a certain influence from my brain through the air and into her brain. Of course this is speculation; but it is not speculation that I can relieve her, even when we are separated by long distances. This is a fact. I have done it scores of times. Generally I note the time when I send the message, and she notes the time when she receives relief, and there is not the shadow of doubt that something which goes from me reaches her. She has sent to me a number of messages asking relief during the week I have been in your house.'

HIS EXPLANATION.

"How are the messages received, and how do you know they come from her? I asked.

"'When a thought comes to me suddenly and without any cause, and at the same moment I think strongly of her, I infer that the thoughts come from her. I am sure that she has twice warned me against an approaching danger. When I was arranging my satchel, umbrella, and some packages in my stateroom this evening, she said to me through the two hundred miles just as plainly as if she had been standing by my side: 'Don't go on this steamer to-night; it will be lost, with all on board.'

"We discussed the strange theme till midnight, and when Prof. Burritt bade me good night, he said, 'I fear we shall hear bad news from the Griffith to-morrow.'

THE DREADFUL NEWS.

"The next day brought the dreadful announcement that the G. P. Griffith had been lost with more than two hundred beings men, women, and children. It was the most frightful of all the great lake disasters.

"Do I believe that Prof. Burritt's Cleveland's friend saw, with prophetic vision, the destruction of the steamer? I do not. I do believe that one person can communicate with another through many miles without the employment of visible or tangible means. I believe 'the devil is always near when you are talking about him,' or that people often telegraph their coming on what may be called the 'spirit telegraph.'

"Then how did Prof. Burritt learn of the coming disaster? I suppose Prof. Burritt did receive messages from his remarkable patient. Finding that his life had become important to her, she was anxious about his safety, and may have dispatched to him that anxiety. Very naturally it took the form, in his mind, of the loss of the vessel.

PREMONITIONS.

"I have made many voyages, and I think I have never gone on board for a long voyage without a premonition of evil, without the thought that I might never see loved friends again. During some of these voyages I have mentioned this habit of premonition, and found that it is very common; that a great many people set out to cross an ocean with the apprehension that they may never reach the shore. I presume that Prof. Burritt, who, with rare intelligence, integrity, and goodness, was yet very despondent, may have had the usual premonition, and may possibly, without a message from his patient, have been suddenly attacked with fear. And when a man gets to telegraphing through the air without wires, he is more than likely to become the victim of many fancies. This prophecy of the loss of the G. P. Griffith, which was certainly given to me the night before the frightful disaster, is not difficult to explain, and without appealing to the supernatural."

Dr. Lewis is a distinguished author, of many years' experience. The hundreds of thousands of readers of his publications have no doubt been much benefitted by his ideas; but he has his sphere of usefulness, and when he steps outside of that his opinions lose their lucidity, and like Samson shorn of his locks, he is weak like unto another man. He says that the prediction in regard to the loss of the G. P. Griffiths puzzled and deeply inter-

ested him. But further on he says it is not difficult to explain, and he proceeds to explain it as a coincidence. We admire his honesty in admitting a fact so difficult to reconcile with his theory. We believe, however, that few will be willing to accept his theory of coincidence as a satisfactory explanation of the case. Yet we can afford to give him this case, because we have many just as good, and some that are better.

The following is more exactly in the line of our investigations because it was a dream :

[From Mrs. Crowe's "Night Side of Nature."]

The following very curious allegorical dream I give, not in the words of the dreamer, but in those of her son, who bears a name destined, I trust, to a long immortality :

"WOOER'S ABBEY-COTTAGE, DUMFERLINE-IN-THE-WOODS, }
Monday morning, 31st of May, 1847. }

"DEAR MRS. CROWE: That dream of my mother's was as follows: She stood in a long, dark, empty gallery; on her one side was my father, and on the other side my eldest sister, Amelia, then myself and the rest of the family, according to their ages. At the foot of the hall stood my youngest sister, Alexes, and above her my sister Catherine,—a creature, by-the-way, in person and mind, more like an angel of heaven than an inhabitant of earth. We all stood silent and motionless. At last IT entered—the unimagined *something*, that, casting its grim shadow before, had enveloped all the trivialities of the preceding dream in the stifling atmosphere of terror. It entered, stealthily descending the three steps that led from the entrance down into the chamber of horror: and my mother *felt* IT was *Death*. He was dwarfish, bent, and shrivelled. He carried on his shoulder a heavy axe, and had come, she thought, to destroy all her little ones at one fell swoop. On the entrance of the shape my sister Alexes leaped out of the rank, interposing herself between him and my mother. He raised his axe and aimed a blow at Catherine—a blow which, to her horror, my mother could not intercept, though she had snatched up a three-legged stool, the sole furniture of the apartment, for that purpose. She could not, she felt, fling the stool at the figure without destroying Alexes, who kept shooting out and in between her and the ghastly thing.

She tried in vain to scream ; she besought my father, in agony, to avert the impending stroke, but he did not hear, or did not heed, and stood motionless as in a trance. Down came the axe, and poor Catherine fell in her blood, cloven to the white halse bone. Again the axe was lifted by the inexorable shadow over the head of my brother, who stood next in line. Alexes had somewhere disappeared behind the ghastly visitant, and with a scream my mother flung the footstool at his head. He vanished, and she awoke.

“ This dream left on my mother’s mind a fearful apprehension of impending misfortune, which would not pass away. It was *murder* she feared, and her suspicions were not allayed by the discovery that a man (sometime before discarded by my father for bad conduct, and with whom she had, somehow, associated the *Death* of her dream,) had been lurking about the place, and sleeping in an adjoining outhouse on the night it occurred, and for some nights previous and subsequent to it. Her terror increased. Sleep forsook her, and every night, when the house was still, she arose and stole, sometimes with a candle, sometimes in the dark, from room to room, listening, in a sort of waking nightmare, for the breathing of the assassin, who, she imagined, was lurking in some one of them. This could not last. She reasoned with herself; but her terror became intolerable, and she related her dream to my father, who, of course, called her a fool for her pains, whatever might be his real opinion of the matter.

“ Three months had elapsed when we children were all of us seized with scarlet fever. My sister Catherine died almost immediately,—sacrificed, as my mother in her misery thought, to her (my mother’s) over-anxiety for Alexes, whose danger seemed more imminent. The dream prophecy was in part fulfilled. I also was at death’s door, given up by the doctors, but not by my mother. She was confident of my recovery ; but for my brother, who was scarcely considered in danger at all, but on whose head *she had seen* the visionary axe impending, her fears were great ; for she could not recollect whether the blow had or had not descended when the spectre vanished. My brother recovered, but relapsed, and barely escaped with his life ; but Alexes did not. For a year and ten months the poor child lingered, and almost every night I had to sing her asleep—often, I remember, through

bitter tears, for I knew she was dying, and I loved her the more as she wasted away. I held her little hand as she died; I followed her to the grave—the last thing that I have loved on earth. And *the dream was fulfilled.*

“Truly and sincerely yours,

“J. NOEL PATON.”

What can the sceptic say in reply to such a statement from so distinguished a man as Joseph Noel Paton. By his genius he won a place among the biographies of the world's great men. He was a member of the family which was so dreadfully stricken with misfortune, and one of the sufferers, therefore he must have heard the dream frequently repeated, both before and after the event as well as during its progress. He was not deceived, therefore, by exaggerations made up after the event. The mother seeking to guard against danger from another source, after her fears had been excited by the dream, shows that it was not fear of the real event which first inspired it. If that had been so, she might have had still more horrible dreams while suffering from the terror of the first one previous to its fulfillment.

Some of the parts appearing obscure until after its fulfillment, gives to it the marks of a genuine dream. The aptness in the typical illustration in its many parts precludes the idea of coincidence.

The foregoing facts are none the worse for being old or far away, but for those who wish them more fresh we offer the following:

*A Singer sleeping in Omaha sees the West Shore Railroad
Accident in a Dream.*

All the world likes to talk about dreams, and half believes in them, in spite of great pretensions to the contrary, and much talk about physiological causes. A dream story, in which a late railroad accident was the subject, and a celebrated singer the dreamer, has just come to light.

Zelda Seguin is with the Abbott Opera Company this season, as everybody knows. So far the company has spent much of its time in the northwest, drawing big houses and receiving plenty of newspaper praise. On the night of September 29th it was in Omaha. That night Mrs. Seguin dreamed that she was in a

railroad car near Utica, N. Y. She knew it was in that locality, having passed over it often. As the train flew along she thought she saw the different points in the scenery, commenting upon them from time to time to a young lady who occupied the same seat with her. The young lady was a close friend, and in the dream Mrs. Seguin thought it perfectly natural that they should be travelling together. She heard somebody say, "Diefendorf Hill." That part of the dream she remembered with special distinctness. The peculiarity of dream dialogues is, that though one seems to be saying much, and hearing much, only a few sentences of it all stand boldly out in the memory after the dreamer opens his eyes on a new day. And so, Mrs. Seguin sleeping in Omaha, thirty-six hours before the accident on the West Shore Road, dreamed she was whirling along near Utica, and heard the name "Diefendorf Hill" distinctly. Then she saw her girl companion's face turn to that peculiar shade of white which terror only can produce—saw the same ghastly rigidity of muscle spread over the faces of the other passengers, and simultaneously felt a shock which instantly expanded into a grating, grinding, horrible jar, that seemed to splinter the very rocks beneath the earth. Then all was suddenly blotted out in one vast engulfment of darkness. Out of this Mrs. Seguin seemed to rise in that mysterious way in which we are all extricated from dilemmas in dreams, until she could look down upon the wreck from the air above it. She saw the two engines locked in each other's embrace, twisted, belching, groaning, as though in mortal agony; saw also the cars which were thrown from the track, damaged and crippled like great animals; and withal saw in one of them the friend who sat by her side a moment before. She was now lying helpless in the dreadful mass of debris, her face deathlike and her form motionless. There the dream stopped. She told it the next morning, as it was still fresh in her mind on waking up, but did not, of course, think that it had any significance. What was her surprise within three days to read of the accident which occurred on the first of October, on the West Shore Road, and later to learn that the same young friend who had sat beside her in the dream, had really been aboard the wrecked train and been injured.

Let the people who explain such things by material reason-

ing, or those who waive them aside with a sneer and a smile, tell, if they can, why Zelda Seguin, sleeping more than a thousand miles west of Utica, should so accurately dream out an accident three days before it occurred, and associate a friend with it whom she believed to be safe in her home in one of the interior towns of Pennsylvania. She had retired after an evening of more than usual honor. The applause had been generous to embarrassment. Nothing had occurred to call up thoughts of peril or accident. Yet in her dream she felt the shock and saw the ruins of the wreck.

Once before Zelda Seguin had a remarkable dream in regard to a public event which soon after happened. Three nights before Jim Fisk was shot she dreamed she was walking up Broadway and the entire street was draped in mourning. The shutters of every store was closed, and in white letters on a black ground on every one was the name "Jim Fisk." She turned into other streets and it was the same. Everywhere there was the drapery of mourning and the name "Jim Fisk" in white letters. This dream she told next morning to her friends, and on the third day thereafter was shocked beyond expression to learn that Fisk had been shot. Yet she had never even seen him.—*New York Letter, Dec., 1883.*

DREAM AND VISION SYMBOLS DEFINED.

The following definitions of dream and vision symbols are copied from our original manuscript notes, and are subject to future corrections when errors shall be discovered.

ANIMALS.—Animals, consisting of the various classes and species, have a very wide range of signification in symbolic dreams and visions, which I am now only prepared to give very briefly.

In dreams which have reference to public affairs, the largest species of ferocious beasts represent organized human force or power in the form of a government, church, or nation. The Babylonian, Persian, Grecian, and Roman empires were thus

represented in Daniel's visions. St. John also foresaw governments and churches represented by ferocious and terrible beasts. The species of beast typifies the character of the organization. But in dreams or visions which have reference to private affairs, I have known a lion to represent power, strength, and ferocity, and also persons having power over other persons by virtue of a business arrangement, and in some cases they represent persons of great moral power.

BEARS AND TIGERS represent unfriendly opponents, and persons of crabbed and petulant temper.

MONSTERS.—Nameless monsters represent disagreement, disease, death, or a frightful condition of business; also, an ill trait of character.

ELEPHANTS AND OXEN represent a very unsatisfactory condition of business.

Cows represent persons of the female sex.

CATS, swindlers; but the family cat may represent family jars.

RATS represent men who are thievish, or tricky in their dealings. We have also known an association of people or society to be represented by a drove of rats.

RABBITS.—A running rabbit represents a vain pursuit, or a fruitless effort.

WOLVES represent the worst of thieves.

BULLS, persons of force and stubborn will of either sex; also, in some cases, a beau or persistent suitor.

MINKS, OTTERS, SQUIRRELS, and probably many other species of small animals, represent backbiting, scandal, and domestic infelicity. We knew of a case of insanity represented by a strange animal, and another case in which a strange black animal represented death among the farm stock.

SWINE OR HOGS.—A fat hog, with no unfavorable symbols connected therewith, represents a profitable business or job. Bleeding hogs represent loss, and hogs seen in a field destroying crops represent men who are taking unjustly that which belongs to others.

The manner and condition of things and the surrounding circumstances must be taken into consideration in the interpretation:

DOGS generally represent *persons*, and the *ideas, intentions, and diseases* of persons. The family dog represents our idea of cautiousness in business, or whatever subject the dream may have reference to, in which the dog is seen. We have known *red dogs* to represent persons of belligerent dispositions; *white dogs* to represent persons in their last illness; *black dogs* to represent *ignorance, distrust, or fear* in regard to a certain matter, and also *death*. A poodle dog represents a *trait of character, or idea, or intention*. Immediately previous to the assassination of Abraham Lincoln, Maggie Mitchell, the actress, dreamed that she saw John Wilkes Booth leap from the president's box in Ford's theatre. He appeared with a short Spanish cloak lined with crimson satin, and as he leaped upon the stage his cloak flew open and disclosed a white poodle-dog.

In this case it appears that the *white poodle-dog* represented the murderous intent which was concealed in the heart of Booth until the deed was committed, but was then suddenly exposed to public view, as was typified by the sudden exposure of the dog by the opening of the cloak.

CITIES represent the organized forms of government, religion, and general customs and practices of society. And whereas the Israelites suffered in captivity in Egypt, and in Babylon, and they also had a traditional abhorrence of Sodom for its corruption and general wickedness, therefore those cities appear in their dreams and visions as symbols representing the general wickedness, oppression, and misgovernment of the world, many centuries after Sodom, Egypt, and Babylon have passed forever from existence. And on account of a similar national bias, their own idolized city of Jerusalem was a symbol of customs and practices of the perfected millenial day, called by them the New Jerusalem.

In St. John's visions Babylon had especial reference to the oppression of the monarchial system of government.

To dream of passing along the streets of a town or city signifies you will appear before the world in some public manner.

Authors may observe that city scenes appear frequent in their dreams.

TEETH.—Although any one may learn the rules which govern the language of dreams, yet persons of equal intellectual

abilities in other respects may be very unequal in capacity in the perception of resemblances, which is an indispensable faculty in the practical application of those rules. For the illustration of this fact we may take "Teeth," as they often appear in dreams. The relative position of the teeth in the mouth may very aptly be likened to the family circle. They may also be likened to the pupils of a school, or an organized society of people or circle of intimate friends. We have known them to appear as symbols in all of these cases; and there may be other cases which can only be perceived by one who is familiar with the surrounding circumstances of the dreamer, and who is possessed with a keen perception of resemblances, and a thorough knowledge of the rules which govern dream language.

In accordance with the foregoing we have known parents who have dreamed of losing a tooth immediately preceding the death of one of their children. We have also known other parents who have dreamed of the appearance of a new tooth previous to the birth of a child.

Bishop Jewel, of Queen Mary's time, dreamed that two of his teeth dropped out. He was intimate with Bishops Hooper and Ridley, who were burned by the order of the bloody Queen Mary immediately after the dream occurred, and Bishop Jewel very properly associated the symbol with that horrid deed.

An affianced lady dreamed that she pulled one of her teeth out with a string. Soon afterward she discovered that it was indispensable that her marriage engagement should be annulled.

There are exceptions to the foregoing in regard to teeth, as they do not in all cases represent persons. I have known a tooth to represent a certain business, and the pulling of an old snag of a tooth to represent the riddance of a difficulty. Also, when ferocious or destructive animals appear in dreams as symbols representing organizations of governments, churches, societies, etc., then the teeth of said animals represent the destructive nature and ability of said government, church, society, etc. The truth of the preceding proposition may be readily perceived by reference to the ten-horned beast spoken of in the Apocalypse. That beast represented the Roman government, and its great iron teeth aptly typified its destructive abilities.

MUSIC.—To dream of singing often signifies the successful

arrangement of either domestic or business matters. The blowing of a flute or fife has reference to matrimonial or other negotiable matters; but to dream that you hear a woman, girl, bird or angel sing, signifies the triumph of evil, and the two latter, if there are no mitigating appearances connected with them, will signify death.

During the session of the European Conference which met at Berlin in 1877, for the purpose of arranging conditions for the settlement of the Russo-Turkish war, which was then in progress, a certain man who felt interested in the subject of the war, dreamed that it was night time, and he saw a military troop with large musical wind instruments, passing over a distant plain. That dream foreshadowed the success of that conference.

A certain small boy, well known to the writer, had an attack of diphtheria. Just previous to the attack he dreamed of seeing little angel-girls, and they were singing the hymns that he had heard in the sabbath-school. He said it seemed that he was about to go with them, but they told him to go back, and he did so. The attack of the disease was severe, but he recovered.

SNAKES.—A dream of a snake may foreshadow ill health, business, domestic, or other trouble. The magnitude and power of the illness or difficulty will be in direct ratio to the apparent size and activity of the symbol snake. There are few dreamers who are familiar with the natural sight of living snakes, and experienced many of the ills and difficulties of life, who have not had snakes presented in their dreams as symbol representatives of those ills and difficulties.

In our dreams we have seen them of various sizes and forms; active and torpid; long and slim or short and thick; of enormous size or small. Sometimes with legs, and at another time standing straight up upon the ends of their tails, looking at us. Each of these conditions have their peculiar signification.

The ideas which may be suggested to the sceptical reader from reading the foregoing experience in regard to snakes may cause wrinkles to gather at the corners of his mouth, and for the purpose of smoothing them down again we will state that we were never intoxicated in our life.

STARS.—Stars almost invariably represent men distinguished for either good or evil deeds. Joseph, son of Jacob, had a dream

in which his eleven brothers were represented by eleven stars. St. John, in a vision, saw a woman representing the church, and her crown of twelve stars represented the twelve Apostles. He also foresaw Mahomet as a star with the key of the bottomless pit. The founder of the Papal power appeared as a star which was burning like a lamp. The casting down of distinguished men from high places during the dark ages was represented by the symbol of stars falling from heaven. Wise men of the east saw a star representing Jesus. This is not stated as being a dream or vision, but it could not be otherwise and be true; besides, this view of it corresponds to the manner in which other distinguished personages have been heralded to the world.

On the 16th of August, 1769, Frederick II, of Prussia, is said to have dreamed that a star fell from heaven, and occasioned such an extraordinary glare that he could with great difficulty find his way through it. He mentioned his dream to his attendants, and it was afterwards observed that it was on that day that Napoleon was born. (*Night Side of Nature, page 51.*)

The readers of history will not fail to perceive the fulfillment of the preceding symbol in the Napoleonic wars with Prussia.

Thus far in my investigations into this symbol language, stars have almost invariably represented men distinguished for good or evil deeds. There is one case, however, which came to my notice, in which the individuals were not distinguished. That was the dream of a school-teacher, in which his pupils appeared as a cluster of stars of various hues and magnitudes.

BARNS.—A barn has reference to property. If it appears well filled, it signifies success in the matter referred to; when it appears empty, or in a dilapidated condition, it signifies loss in the matter represented; when on fire, there will be strife about property. The various kinds of property stored in the barn, the condition of the same, and the character or peculiarity of persons present, must be duly considered in the interpretation.

BLEEDING, or LOSS OF BLOOD, or the appearance of spilled blood, signifies loss of money or property; and the part from which the blood appears to flow will have a signification which may sometimes furnish a clue to the source of the impending loss.

FISH and FISHING.—To dream of fishing signifies the pursuit of some object, which may consist of wealth, matrimony, or

other matter. To dream of catching fish signifies success in the matter represented. The degree of success will be indicated by the size of the fish caught. To dream of seeing dead fish floating about, or fish of white color, or any bright color, signifies failure to realize our hopes. To dream of catching small fish signifies partial success; but minnows represent worthlessness or total loss.

We have known a dream of dead fish tied to the shore to represent unemployed capital in bank.

The various species of fish probably have each a different signification, but we are as yet unprepared to give it.

CLOTHING.—The various articles of clothing seen in a dream upon a person, represent profession, habits, traits of character, moral standing, or standing in regard to property, social relations, etc. The person on whom the clothing is seen may or may not be a symbol.

The ancient christian church was symbolically foreshown to St. John in the form of a woman *clothed* with the sun (true spiritual light).

To dream of trying the fit of clothing signifies the selection of a profession or occupation.

When the color of clothes appears conspicuous, white represents purity or public approval; colored, ill traits and imperfections of character, or certain evil deeds.

A hat may represent one's wife, estate, accomplishments, or official duties—that for which the person is most distinguished. I have known the loss of a wife or a considerable portion of one's estate to be represented by the loss of a hat.

Coats and overcoats generally have some relation to property. When seen either on or off the person, or lost, as the case may appear, it has some relation to a certain business matter.

A vest has reference to ruling traits, which may be the accumulation of property or appetite for intoxicating drinks.

Ragged or dirty clothes have reference to public disapproval, unprofitable business, and business adversities.

An umbrella has reference to precautions or defense against slander or scandal.

Gloves or mittens have reference to matrimonial matters, or intentions, or thoughts relating to that matter. But they do not

signify marriage or engagement unless they appear upon the hand. In connection with the foregoing we should bear in mind the fact that the right hand represents present and future acts, the left hand, past.

DARKNESS.—To dream of being in darkness signifies inability to perceive or understand the matter which is the subject of the dream. A person vainly striving to understand a matter, or to foresee the future of anything which they may feel interested in, will often dream of the night-time and darkness, or partial darkness, which prevents them from seeing what they most desire to see.

RINGS.—Finger-rings have reference to matrimonial matters. When one appears on a certain finger it undoubtedly represents engagement or the married state; but the various conditions and circumstances which may appear in a dream of this kind (as well as in all others) have their signification, and must be taken into consideration in the interpretation; such, for instance, as the quality of the metal, who received from, if received, or the loss or breaking of it, etc.

Mrs. Crowe, in her "Night Side of Nature," relates a case in which a lady dreamed of seeking for her ring and met a stranger, who presented it to her. Some months afterward she met and recognized the man she had seen in her dream, and a meeting two years later resulted in their marriage.

The mother of Sir Thomas More, on the night following her wedding, dreamed of seeing the names of all her children engraved in her wedding ring. One of the names was very obscure, and another was very bright and conspicuous. The symbol of the difference in the two names was fulfilled by one dying at birth, and Sir Thomas' acquisition of great fame.

As with gloves or mittens so with rings. The left hand represents matters belonging to the past, the right to the present and future, etc.

WATER.—The sea, or ocean, generally represents masses of the human race which have not a well-organized government. It should be so understood in most cases where the term occurs in the revelations of St. John.

A flowing river very aptly typifies the human race in its continual march along the ages, and should generally be so understood in dreams.

Passing from one side of a creek, or river, or ocean, to the other, represents some great change of condition or situation, such as marriage or death.

High and rapid running water represents excitement or action among the people.

Muddy water, trouble, loss, or disappointment in the matter which is the subject of the dream.

Wading in water represents financial or other embarrassment.

Swimming on the surface of water signifies success in dealing with the public. Under the surface of the water, embarrassments in a certain matter known to the public.

Water about on the ground represents failure and disappointment.

Watercourses and puddles drying up means failure of a certain business.

Objects falling and sinking in water represents business losses.

Persons appearing to fall and sink in water foreshadows illness; and if the person so seen does not appear to rise again, it signifies death to that person, or to whomsoever he or she may represent in the dream. Struggling in water signifies great effort to overcome a difficulty, which may consist of business or illness.

Hot water spilled in a house was once observed to foreshadow an attack of fever.

The appearance of clear water signifies the absence of trouble, or ultimate triumph in the matter which is the subject of the dream.

TREES, seen in dreams, and not distinguished by species, represent kingdoms, churches, companies, societies, etc. Also, *distinguished individuals*. Evergreen trees, seen in good condition, foreshadow prosperity.

In the year 1865 a lady dreamed that a *large green tree* fell, and that a great crowd of people was much excited on account of the falling of the *great tree*. The assassination *President Lincoln* occurred very soon after the dream, and the dreamer properly associated the dream with that event.

Dream Investigator and Oneirocritica.

Nebuchadnezzar, king of Babylon, had a dream in which his personal misfortunes were foreshadowed. In that dream he was represented as a *great tree* in the midst of the earth.

During the last days of October, in the year 1880, a gentleman who felt considerable interest in the political contest which was then exciting the people of the United States, dreamed that *a tree was struck by lightning*, and that the shock was so great his hair was loosened and fell off.

Lightning represents contests on the battle field, or political contests at the polls, etc.; and *Hair* represents systems of faith, religious or political creeds, etc.

The candidate of the dreamer's polical party was, of course defeated in the following November election.

WEEPING.—To dream of weeping foreshadows grief, illness, or death. Signifies a cause for its literal fulfillment.

DOOR BELL.—The ringing of the door bell foreshadows news, either good or ill, often disease and death. When many persons are seen in a dream, and only one, or few recognized, the person or persons so recognized (or whomsoever they may represent) will be connected with the subject of the dream.

A lady dreamed that something had occurred which caused great excitement in her neighborhood, and although many were seen, *Mrs. Engelke* was the only one who was recognized. She came weeping to the door of the dreamer's house and gave the *bell two distinct jerks*. Five days after the dream two boys were instantly killed by the falling of a bridge. The boys were the sons of Mrs. Engelke.

FLOWERS.—Beautiful flowers often signify death. I once dreamed of seeing several trees in bloom upon the farther shore of a river. A few days later there was a boiler-explosion in our vicinity by which several men lost their lives.

Take notice that in the foregoing dream trees represent persons as previously defined. We should also here remark, in connection with the preceding dream, that scenes appearing beyond a river represent matters beyond the grave.

In November last we were dining with a company of ladies and gentlemen in the city of Peoria, and some of the ladies being aware that dreams were often the subject of our consideration

introduced the subject by relating some of their recent dream experiences. A young gentleman of the party, fearing that his reputation for good sense might suffer by even relating a dream, took the precaution to preface one with the usual remark: "I do not believe in dreams." He then proceeded to relate his experience, as follows: "I dreamed that there was a great fire raging in our city, and that it passed from house to house until the new National Hotel was set on fire, and the smoke and flame was pouring out from every opening. The firemen with their engines came with their usual haste, and plunged into the hotel and disappeared in the dense smoke, and were supposed to have been suffocated, for they were seen no more. Mr. Norton, their chief, remained outside."

After hearing the statement of his experience, we asked if that experience did not occur just previous to the late city election. He replied that "Perhaps it did."

Now, in regard to dream interpretation, it is not necessary that one should be endowed with inspiration in order to understand the meaning of a dream. A few simple definitions of dream symbols will, in most cases, enable any one who possesses a ready perception of resemblances, and a knowledge of the surrounding conditions and circumstances, to perceive what a dream relates to. The most frequent mistakes occur by too often construing the appearances literally instead of symbolically. Fire represents strife, and the hotel and firemen readily suggested the public nature of the strife which was foreshadowed in the foregoing dream.

Now for its application we will say: let the fire which appeared about the city represent the election campaign; let the firemen represent, not merely themselves, but all the city officials, who were actively engaged in the political strife; let the chief of the fire department represent the mayor, who did not engage actively in the campaign; let the squad who disappeared forever in the smoke of the burning building, represent those who will disappear as officials in consequence of the change of parties in the city government, and we may then perceive its true significance. Let us not be misunderstood in regard to Mr. Norton. He represents the mayor, as before stated, but as to himself, he may or may not belong to the class which disappeared in the smoke.

Hamilcar, the Carthaginian general, while besieging Syracuse, dreamed that he should sup the next night in that town. Encouraged by the dream he made the assault, was defeated and captured. The dream was fulfilled—he supped in the town as a prisoner of war. Had he known what is a fact in dream language, viz: Eating signifies loss and disappointment, he would not have made the attack.

TO THE PUBLIC.

The present number is offered to the public as a sample of the chief topic of our work, and our mode of illustrating it. In future numbers we may occasionally introduce articles upon other topics, as set forth on the first page of the cover.

The work will be published monthly for one year without regard to the number of subscribers which may be obtained, and after the end of the year it will be continued indefinitely if the wants of the public appear to demand it.

We hereby solicit statements of remarkable dream experiences, and hope they will be written out to the minutest detail. Such experiences will aid us very much in defining the symbol language of dreams, and also furnish the facts for the foundation of mental and spiritual philosophy.

Names and addresses of correspondents will be published only by permission of the writers. Personal matters in dream experiences not proper for the public eye will be suppressed.

Let not want of education deter any from writing, substantially, such facts as they may be possessed of.

The ready response to the published prospectus of our Dream Investigator, by numerous orders for sample copies, accompanied with expressions of deep interest in the subject, is sufficient evidence of the desirability of a serial publication for the advancement of knowledge upon it.

We would be pleased to exchange with editors and publishers who are disposed to be candid in their treatment of strange facts, and who are not afraid to publish such evidence of those things as may come to their notice.